

Advent Review,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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LOVE TO CHRIST.

"Grace be with all them that love our Lord Jesus Christ
in sincerity" Eph. iv, 24.

Do you LOVE Christ?—I ask not if you feel
The warm excitement of that party zeal
Which follows on while others lead the way,
And makes His cause the fashion of the day;
But do you love him when his garb is mean,
Nor shrink to let your fellowship be seen?
Do you love Jesus, blind, and halt, and maimed?
In prison savor him? nor feel ashamed
To own him, though his injured name may be
A mark for some dark slanderer's obloquy?
Do you love Jesus in the orphan's claim,
And bid the widow welcome in his name?
Say not, "When saw we him?"—Each member dear,
Poor and afflicted, wears his image here;
And if unvalued or unowned by thee,
Where can thy union with the holy be?
And if thou thus art to the body dead,
Where is thy life in Christ, the living Head?
And if discovered from the living Vine,
How canst thou dream that thou hast life divine?

Sweet is the union true believers feel:
Into one Spirit they have drunk; the seal
Of God is on their hearts; and thus they see
In each the features of one family.
If one is suffering, all the rest are sad;
If but the least is honored, all are glad,
The grace of Jesus, which they all partake,
Flows out in mutual kindness for his sake:
Here he has left them for a while to wait,
And represent him in their suffering state;
While he, though glorified, as yet alone,
Still bears his Church before the Father's throne.
(Songs from the Parsonage.)

ON KEEPING THE HEART. No. 2.

Keep thy heart with all diligence; for out of it are the issues
of life.—Proverbs iv, 23.

Thus I have briefly considered what the keeping
of the heart supposes and imports. I proceed,

Secondly, To assign divers reasons why Chris-
tians must make this the great business of their lives.

The importance and necessity of making this our
great business will manifestly appear from several
considerations.

1. The glory of God is much concerned. Heart-
evils are very provoking evils to the Lord. The
Schools correctly observe, that outward sins are "sins
of great infamy;" but that the heart sins are "sins of
deeper guilt." How severely has the great God de-
clared his wrath from heaven against heart-wicked-
ness! The crime for which the old world stands in-
dicted is heart-wickedness! "God saw that every
imagination of their hearts was only evil, and that
continually;" for which he sent the most dreadful
judgments that were ever inflicted since time began.
We find not their murders, adulteries, blasphemies,
(though they were defiled with these) particularly
alleged against them; but the evils of their hearts.
That by which God was so provoked as to give up

his peculiar inheritance into the enemy's hand, was
the evil of their hearts. "O Jerusalem, wash thine
heart from wickedness, that thou mayest be saved;
how long shall thy vain thoughts lodge within thee?"

Of the wickedness and vanity of their thoughts
God took particular notice; and because of this the
Chaldeans must come upon them, "as a lion from
his thicket, and tear them to pieces." For the sin
of thoughts it was that God threw down the fallen
angels from heaven, and still keeps them in "ever-
lasting chains" to the judgment of the great day;
by which expression is not obscurely intimated some
extraordinary judgment to which they are reserved;
as prisoners that have most irons laid upon them
may be supposed to be the greatest malefactors.
And what was their sin? Spiritual wickedness.
Merely heart-evils are so provoking to God, that for
them he rejects with indignation all the duties that
some men perform. "He that killeth an ox is as if
he slew a man; he that sacrifices a lamb, as if he
cut off a dog's neck; he that offereth an oblation, as
if he offered swine's blood; he that burneth incense,
as if he blessed an idol." In what words could the
abhorrence of a creature's actions be more fully ex-
pressed by the holy God? Murder and idolatry are
not more vile in his account, than their sacrifices,
though materially such as himself appointed. And
what made their sacrifices so vile? The following
words inform us: "Their soul delighteth in their
abominations."

Such is the vileness of mere heart-sins, that the
Scriptures sometimes intimate the difficulty of pardon
for them. The heart of Simon Magus was not right, he
had base thoughts of God, and of the things of God: the
Apostle bade him "repent and pray, if perhaps the
thoughts of his heart might be forgiven him." O
then never slight heart-evils! for by these God is
highly wronged and provoked. For this reason let
every Christian keep his heart with all diligence.

2. The sincerity of our profession much depends
upon the care we exercise in keeping our hearts.
Most certainly, that man who is careless of the frame
of his heart, is but a hypocrite in his profession, how-
ever eminent he be in the externals of religion. We
have a striking instance of this in the history of Je-
hu. "But Jehu took no heed to walk in the ways
of the Lord God of Israel with his heart." The con-
text gives an account of the great service performed
by Jehu against the house of Ahab and Baal, and
also of the great temporal reward given him by God
for that service, even that his children to the fourth
generation, should sit upon the throne of Israel. Yet
in these words Jehu is censured as a hypocrite:
though God approved and rewarded the work, yet
he abhorred and rejected the person that did it as
hypocritical. Wherein lay the hypocrisy of Jehu?
In this; he took no heed to walk in the ways of the
Lord with his heart; that is, he did all insincerely
and for selfish ends: and though the work he did
was materially good, yet he, not purging his heart
from those unworthy selfish designs in doing it, was
a hypocrite. And though Simon Magus appeared
such a person that the Apostle could not regularly
reject him, yet his hypocrisy was quickly discovered.
Though he professed piety and associated himself
with the saints, he was a stranger to the mortifica-
tion of heart-sins. "Thy heart is not right with
God." It is true, there is great difference between
Christians themselves in their diligence and dexter-
ity about heart-work; some are more conversant with,
and more successful in it than others: but he that
takes no heed to his heart, that is not careful to or-

der it aright before God, is but a hypocrite. "And
they come unto thee as the people cometh, and they
sit before thee as my people, and they hear thy
words, but they will not do them: for with their
mouth they show much love, but their heart goeth
after their covetousness." Here was a company of
formal hypocrites, as is evident from that expression,
as my people; like them, but not of them. And
what made them so? Their outside was fair; here
were reverent postures, high professions, much seem-
ing delight in ordinances; "thou art to them as a
lovely song:" yea, but for all that they kept not their
hearts with God in those duties; their hearts were com-
manded by their lusts, they went after their covet-
ousness. Had they kept their hearts with God, all
had been well: but not regarding which way their
hearts went in duty, there lay the essence of their
hypocrisy.

If any upright soul should hence infer, "I am a
hypocrite too, for many times my heart departs from
God in duty; do what I can, yet I cannot hold it
close with God;" I answer, the very objection car-
ries in it its own solution. Thou sayest, "Do what
I can, yet I cannot keep my heart with God." Soul,
if thou doest what thou canst, thou hast the blessing
of an upright, though God sees good to exercise thee
under the affliction of a discomposed heart.

There still remains some wildness in the thoughts
and fancies of the best to humble them; but if you
find a care before to prevent them, and opposition
against them when they come, and grief and sorrow
afterward, you find enough to clear you from the
charge of reigning hypocrisy. This precaution is
seen partly in laying up the word in thy heart to
prevent them. "Thy word have I hid in mine
heart, that I might not sin against thee." Partly in
your endeavors to engage your heart to God; and
partly in begging preventing grace from God in your
commencement of duty. It is a good sign to exer-
cise such precaution. And it is an evidence of up-
rightness, to oppose these sins in their first rise. "I
hate vain thoughts." "The spirit lusteth against the
flesh." Thy grief also discovers the uprightness of
thy heart. If with Hezekiah thou art humbled for
the evils of thy heart, thou hast no reason, from those
disorders, to question the integrity of it; but to suf-
fer sin to lodge quietly in the heart, to let thy heart
habitually and uncontrolledly wander from God, is
a sad, a dangerous symptom indeed.

3. The beauty of our conversation arises from the
heavenly frame of our spirits. There is a spiritual lus-
tre and beauty in the conversation of saints. "The
righteous is more excellent than his neighbor;"
saints shine as the lights of the world; but whatev-
er lustre and beauty is in their lives, comes from the
excellency of their spirits; as the candle within puts
lustre upon the lantern in which it shines. It is
impossible that a disordered and neglected heart
should ever produce well ordered conversation; and
since (as the text observes) the issues or streams
of life flow out of the heart as their fountain, it must
follow, that such as the heart is, the life will be.
Hence 1 Pet. ii, 12, "Abstain from fleshly lusts—
having your conversation honest," or beautiful, as the
Greek word imports. So Isa. lv, 7. "Let the
wicked forsake his way, and the unrighteous man
his thoughts." His way, denotes the course of his
life; his thoughts, the frame of his heart: and there-
fore since the course of his life flows from his thoughts,
or the frame of his heart, both, or neither will be
forsaken. The heart is the source of all actions;
these actions are virtually and radically contained in

our thoughts; these thoughts being once made up into affections, are quickly made out into suitable actions. If the heart be wicked, then, as Christ says, "Out of the heart proceed evil thoughts, murders," &c. Mark the order: first, wanton or revengeful thoughts; then unclean, or murderous practices. And if the heart be holy, then it is as with David: "My heart is inditing a good matter—I speak of the things which I have made, my tongue is as the pen of a ready writer." Here is a life richly beautified with good works, some ready made—I will speak of the things which I have made; others making—*my heart is inditing*; both proceed from the heavenly frame of his heart. Put the heart in frame, and the life will quickly discover that it is so. It is not very difficult to discern, by the performances and converse of Christians, what frames their spirits are in. Take a Christian in a good frame, and how serious, heavenly and profitable will his conversation and religious exercises be! what a lovely companion is he during the continuance of it! it would do any one's heart good to be with him at such a time. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment; the law of his God is in his heart." When the heart is up with God, and full of God, how dexterously will he insinuate spiritual discourse, improving every occasion and advantage to some heavenly purpose! Few words then run to waste. And what can be the reason that the discourses and duties of many Christians are become so frothy and unprofitable, their communion both with God and with one another becomes as a dry stalk, but this, their hearts are neglected? Surely this must be the reason of it, and it is an evil greatly to be bewailed.

Thus the attracting beauty that was wont to shine, from the conversation of the saints, upon the faces and consciences of the world, (which, if it did not allure and bring them in love with the ways of God, at least left a testimony in their consciences of the excellency of those men and of their ways,) is in a great measure lost, to the unspeakable detriment of religion. Time was, when Christians conducted in such a manner that the world stood gazing at them. Their life and language were of a different strain from those of others, their tongues discovered them to be *Galileans* wherever they came. But now, since vain speculations and fruitless controversies have so much obtained, and heart-work, practical godliness, is so much neglected among professors, the case is sadly altered: their discourse is become like other men's; if they come among you now, they may "hear every man speak in his own language." And I have little hope to see this evil redressed, and the credit of religion repaired, till Christians do their first works, till they apply again to heart-work: when the salt of heavenly-mindedness is cast into the spring, the streams will run more clear and more sweet.

4. The comfort of our souls much depends upon the keeping of our hearts; for he that is negligent in attending to his own heart, is, ordinarily, a great stranger to assurance, and the comforts following from it. Indeed if the Antinomian doctrine were true, which teaches you to reject all marks and signs for the trial of your condition, telling you that it is the Spirit that immediately assures you, by witnessing your adoption directly, *without them*; then you might be careless of your hearts, yea, strangers to them; and yet no strangers to comfort; but since both Scripture and experience confute this, I hope you will never look for comfort in this unscriptural way. I deny not that it is the work and office of the Spirit to assure you; yet I confidently affirm, that if ever you attain assurance in the ordinary way wherein God dispenses it, you must take pains with your own hearts. You may expect your comforts upon easier terms, but I am mistaken if ever you enjoy them upon any other: *give all diligence; prove yourselves*; this is the scriptural method.

A distinguished writer, in his treatise on the covenant, tells us that he knew a Christian who, in the infancy of his Christianity, so vehemently panted after the infallible assurance of God's love, that for a long time together he earnestly desired some voice from heaven; yea, sometimes walking in the solitary fields, earnestly desired some miraculous voice from the trees and stones there: this, after many

desires and longings, was denied; but in time a better was afforded in the ordinary way of searching the word and his own heart. An instance of the like nature another learned person gives us of one that was driven by temptation upon the very borders of despair; at last, being sweetly settled and assured, one asked him how he attained it; he answered, "Not by any extraordinary revelation, but by subjecting my understanding to the Scriptures, and comparing my heart with them." The Spirit, indeed, assures by witnessing our adoption; and he witnesses in two ways. One way is, objectively, that is, by producing those graces in our souls which are the conditions of the promise; and so the Spirit, and his graces in us, are all one: the Spirit of God dwelling in us, is a mark of our adoption. Now the Spirit can be discerned, not in his essence, but in his operations; and to discern these, is to discern the Spirit; and how these can be discerned without serious searching and diligent watching of the heart I cannot imagine. The other way of the Spirit's witnessing is effectively, that is, by irradiating the soul with a grace discovering light, shining upon his own work; and this, in order of nature, follows the former work: he first infuses the grace, and then opens the eye of the soul to see it. Now, since the heart is the subject of that infused grace, even this way of the Spirit's witnessing includes the necessity of carefully keeping our own hearts. For,

1. A neglected heart is so confused and dark, that the little grace which is in it is not ordinarily discernible: the most accurate and laborious Christians sometimes find it difficult to discover the pure and genuine workings of the Spirit in their hearts. How then shall the Christian who is comparatively negligent about heart-work, be ever able to discover grace? Sincerity! which is the thing sought, lies in the heart like a small piece of gold on the bottom of a river; he that would find it must stay till the water is clear, and then he will see it sparkling at the bottom. That the heart may be clear and settled, how much pains and watching, care and diligence, are requisite!

2. God does not usually indulge negligent souls with the comforts of assurance; he will not so much as seem to patronize sloth and carelessness. He will give assurance, but it shall be in his own way; his command hath united our care and comfort together. Those are mistaken who think that assurance may be obtained without labor. Ah! how many solitary hours have the people of God spent in heart-examination! how many times have they looked into the word, and then into their hearts! Sometimes they thought they discovered sincerity, and were even ready to draw forth the triumphant conclusion of assurance; then comes a doubt they cannot resolve, and destroys it all: many hopes and fears, doubtings and reasonings, they have had in their own breasts before they arrived at a comfortable settlement. But suppose it possible for a careless Christian to attain assurance, yet it is impossible for him long to retain it; for it is a thousand to one if those whose hearts are filled with the joys of assurance, long retain those joys, unless extraordinary care be used. A little pride, vanity, or carelessness will dash to pieces all that for which they have been a long time laboring in many a weary day. Since then the joy of our life, the comfort of our souls, rises and falls with our diligence in this work, keep your heart with all diligence.

5. The improvement of our graces depends on the keeping of our hearts. I never knew grace to thrive in a careless soul. The habits and roots of grace are planted in the heart; and the deeper they are rooted there, the more flourishing grace is. In Eph. iii, 17, we read of being "rooted" in grace; grace in the heart is the root of every gracious word in the mouth, and of every holy work in the hand. It is true, Christ is the root of a Christian, but Christ is the originating root, and grace a root originated, planted, and influenced by Christ; accordingly, as this thrives under divine influences, the acts of grace are more or less fruitful or vigorous. Now, in a heart not kept with care and diligence, these fruitifying influences are stopped and cut off—multitudes of vanities break in upon it, and devour its strength; the heart is, as it were, the inclosure, in which multitudes of thoughts are fed every day; a gracious

heart, diligently kept, feeds many precious thoughts of God in a day. "How precious are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." And as the gracious heart nourishes them, so they refresh and feast the heart. "My soul is filled as with marrow and fatness while I think upon thee," &c. But in the disregarding heart, multitudes of vain and foolish thoughts are perpetually working, and drive out those spiritual thoughts of God by which the soul should be refreshed. Besides, the careless heart profits nothing by any duty or ordinance it performs or attends upon, and yet these are the conduits of heaven, when grace is watered and made fruitful. A man may go with a heedless spirit from ordinance to ordinance, abide all his days under the choicest teaching, and never be improved by them; for heart-neglect is a leak in the bottom—no heavenly influences, however rich, abide in that soul. When the seed falls upon the heart that lies open and common, like the highway, free for all passengers, the fowls come and devour it. Alas! it is not enough to hear, unless we take heed how we hear; a man may pray, and never be the better unless he watch unto prayer. In a word, all means are blessed to the improvement of grace, according to the care and strictness we use in keeping our hearts in them.

6. The stability of our souls in the hour of temptation depends upon the care we exercise in keeping our hearts. The careless heart is an easy prey to Satan in the hour of temptation; his principal batteries are raised against the heart; if he wins that he wins all, for it commands the whole man: and alas! how easy a conquest is a neglected heart! It is not more difficult to surprise such a heart, than for an enemy to enter that city whose gates are open and unguarded. It is the watchful heart that discovers and suppresses the temptation before it comes to its strength. Divines observe this to be the method in which temptations are ripened and brought to their full strength. There is the irritation of the object, or that power it has to provoke our corrupt nature; which is either done by the real presence of the object, or by speculation when the object (though absent) is held out by the imagination before the soul. Then follows the motion of the appetite, which is provoked by the fancy representing it as a sensual good. Then there is a consultation in the mind about the best means of accomplishing it. Next follows the election, or choice of the will. And lastly, the desire, or full engagement of the will to it. All this may be done in a few minutes, for the debates of the soul are quick and soon ended: when it comes thus far, the heart is won, Satan hath entered victoriously and displayed his colors upon the walls of that royal fort; but, had the heart been well guarded at first, it had never come to this—the temptation had been stopped in the first or second act. And indeed there it is stopped easily; for it is in the motion of a soul tempted to sin, as in the motion of a stone falling from the brow of a hill—it is easily stopped at first, but when once it is set in motion "it acquires strength by descending." Therefore it is the greatest wisdom to observe the first motions of the heart, to check and stop sin there. The motions of sin are weakest at first; a little care and watchfulness may prevent much mischief now; the careless heart not heeding this, is brought within the power of temptation, as the Syrians were brought blindfold into the midst of Samaria, before they knew where they were.

I hope that these considerations satisfy my readers that it is important to keep the heart with all diligence.—*Flavel*.

How sweetly the Sabbath is to us a day of release; the bonds of the week are broken; the necessary cares of life are lifted from off our minds, and, like freed birds, our souls resume their pinions. Not confined to the use of moments, we use hours in divine employment.

To be charitable to the poor, and to be free and generous in the support of religion, and any good work, is the surest and safest way of thriving.

It is the will of God, that his people should be a cheerful people.

Meditation on Holiness.*O worship God in the beauty of holiness. Ps. xcvi, 9.*

WHAT a delightful theme does this passage of holy writ afford for meditation.

Thy nature, O my God, is essentially pure and holy. It is this that sheds a glorious lustre over all the other perfections of thy nature. Well may adoring angels cry, Holy, holy, holy, Lord God Almighty! It is this that renders thee the object of reverence, love and delight. Thy holiness is immutable. Thou art invariable in holiness however thy dispensations may change. While thy works fully proclaim thy power, wisdom and designs—holiness is stamped on all—shines forth in all. Thy Providences are all holy, and tend to promote holiness throughout Creation. Thy blessed word is holy! a fountain of holiness—an overflowing source of holy truth streaming out and beaming forth to illumine our darkness, to cheer our gloom. Although as sinners we fear and tremble at a view of thy holiness—smiting our breasts we exclaim, Wo be unto us, polluted creatures! we have seen the Lord in holiness! whither shall we flee from his presence, or whither shall we hide ourselves from his holy, all searching sight?—yet a voice of mercy comes forth from these holy oracles, holy as cheering, “Be ye therefore holy, for I the Lord your God am holy”—“This is the will of God, even your sanctification.” All the divine ordinances are fitted to promote holiness; inward and outward holiness. “O my soul, come and worship the Lord in the beauty of holiness.”

Every act of worship should be holy. Well may we pray in the sweet language of the poet—

“Let every act of worship be,
Like our e-pousals, Lord, to thee;
Like the blest hour, when, from above,
We first received the pledge of love.”

Inspire thou the thoughts of our hearts, that we may truly worship in the beauty of holiness. Let my heart be pure, my thoughts holy, my feelings and exercises conformable to thy nature, thy heavenly perfection.

O! there is a beauty, an unspeakable and transcendently glorious beauty, in thy manifested perfections, O my God! It shines in its most lovely form in the person and character of my Saviour.

“Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brightest shone,
The justice or the grace.”

Truth is holy, justice holy, goodness and grace holy. I must be like him. I must be conformed to the image of the Son of God. I must choose him in preference to all beside; love him as an object of infinite delight. My feelings must center here, and be fixed, “no more to rove.” Then shall I worship in spirit and in truth. All my ransomed powers shall be employed to worship in the beauty of holiness. Then will there be a simplicity, a fitness, a symmetry, a moral grandeur, in the motions and exercises of my soul in all its acts of holy worship. A calm and heavenly peace, a self possession, a holy resignation, a steady reliance and unshaken trust in him, who will keep the soul in perfect peace and security. Now, O my God, dost thou not call me from the innermost temple of thy holiness, to come and worship thee in the beauty of holiness. My feeble soul stretches her wings to fly at thy bidding—to come at thy invitation. My first act is to bow to thy mandates, accept the soul cheering invitation. Beautify my soul and all my acts with thy salvation. I will rejoice in thy holiness.—*Chris. Perfection.*

The Coming of Christ.

He shall come upon the wicked unawares.

Proof: “For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape.” 1 Thess v, 2, 3. “For in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came and took them all away: so shall also the coming of the Son of man be.” Matt. xxiv, 38, 39. “The Lord of that servant shall come,

in a day when he looketh not for him, and in an hour that he is not aware of.” Matt. xxiv, 50.

Remarks: The day of the destruction of Jerusalem, did not come upon the wicked Jews unawares, for they were fully apprised of the intention of the Romans, and made preparation to meet the attack. That day did not come upon them as a thief, in an hour that they were not looking for it, for they knew a long time beforehand, that the Roman legions would certainly appear; and when sudden destruction came upon them, they were not saying peace and safety; for at that time they had internal wars and insurrections, spreading devastation throughout the whole city! Neither were they at that time marrying and giving in marriage; neither were they feasting, as they were in the days just before the flood; or as they will be when the Lord comes; for when the Romans besieged the city, starvation and wretchedness stalked abroad in its most horrid form; and was to be seen depicted in every countenance; whilst the ladies of the highest rank sacrificed their hunger upon the flesh of their own offspring! This had but little the appearance of either a wedding or an infare!! But thousands of the Jews escaped, at the time their city was besieged: but this will not be the case with the wicked, when the Lord shall come; for the Apostle says, “they shall not escape,” and as the flood came upon the wicked antediluvians “and swept them all away, so shall also the coming of the Son of man be.” He shall come “with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed; and of all the hard speeches which ungodly sinners have spoken against him.” Jude 15. Did Christ, in the person of Titus, convince all the ungodly Jews? No, for they fought till the very last. None of them were convinced by the arguments made use of on that occasion! Did he execute judgment at the destruction of Jerusalem, for all the hard speeches which ungodly sinners have spoken against him? How about those blaspheming infidels, who now assert that the blood of Christ is no better than the blood of a dog? Was judgment executed upon them at the destruction of Jerusalem?—*Universalism vs. Itself.*

Scandal.

THE devil has a wonderful penchant for rebuking sin. Eyes which are full of beams have an unaccountable clearness of vision in detecting notes in other eyes. Some people are brought into the world to accomplish a marvelous mission, and that mission is to ferret out obliquities in others. Of course it is not expected that these apostles have any business with themselves; their mission is violent, and does not admit of time to scrutinize their own position. What profit is it that they should consider their own peccadilloes, when the enormity of their neighbors loom up like mountains?

So it goes the world over. Everybody minds everybody's business, and everybody neglects to mind his own. What sort of a world would this be if we were without each other to feed upon? Men have eyes and ears for some purpose, and what else could they find for them to do if not to see and hear of each other's failings, derelictions, errors, transgressions, enormities? They have tongues which must lie uselessly idle if not employed in giving currency to such delinquencies. So it is with man. The obliquities of his offended brother furnish the chief staple of conversational interest. Human error is the current coin of social intercourse, and too often the coin comes from the speaker's brain.—*Ex.*

THINK much and pray much; but let your words be few, and uttered with a holy courtousness, as in God's presence. And yet regard may be had to times and seasons. We may innocently act the child with children, which in the presence of grown persons would have the appearance of thoughtlessness and levity. And may perhaps at times express our gratitude to God and our holy joys, with an increased degree of freedom and vivacity, especially in the company of those who bear the same image, and who know what it is to rejoice in the Holy Ghost.”

God our Refuge in Evil Days.

“AMIDST all disorders, God is ordering all wisely and justly, and, to them that love him, graciously; therefore we ought not to be dismayed. Let us calm our thoughts with this, remember who it is that rules all, and disposes of peace and war, and all affairs, and we cannot wish them in better hands. I am persuaded, that in all the commotions of the world, when a believer thinks on this, it cannot but calm and compose his spirit exceedingly—my Father rules all.” Let this so quiet our fears, as that withal it quicken our prayers, and stir us up to the work of this day—repentant, humble, seeking unto God; seeing all is in his hands—our peace, our liberties, and our enemies that threaten to bereave us of both. O that the effect of all our troubles and dangers were to drive us more to God—to make us strong more about the throne of grace, to draw forth our King for our help! O our impotence and unreformedness, that turns him to be our enemy, and that only! Men are nothing. And now in so great straits, yet so little calling on him! O my brethren, what are we doing? O pray, pray! It is our God that commands all, and, we may say it upon his own warrant, it is prayer that commands him.”—*Leighton.*

Perilous Times—Our Own Days.

“ONLY open your ears, and you will hear from the camp of the world the infernal war-cry, ‘Away with Jesus and the doctrine of his cross!’ Phenomena, such as those which meet us in the present day, were never before seen in the world in such anti-christian atrocity and massiveness. The traitor Judas is again visible on the stage, full of deadly hatred to God, in a thousand colossal antitypes; and if there is one doctrine of the Holy Scriptures which finds in the present day its tangible confirmation, it is that of the existence of a ruler of darkness, and of a kingdom of infernal powers. It is now that the prophetic expression in the Revelation is fulfilled, ‘The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.’ The pentecost of hell is being accomplished, and it pours out its spirit over mankind like a shower of fire and brimstone and its shield bearers and apostles shoot up from the earth, like the fungus, in a night.”—*Krummacher's Suffering Saviour.*

WHAT WOULD JOHN WESLEY SAY?—A correspondent of an exchange, writing from Newark, N. J., says: “The N. J. Methodist Conference has just closed its sessions, which drew together a large number of clergymen. This denomination is eclipsing all others, strange to say, in splendid church edifices, having but just completed a second costly house, in which is a profusion of stained glass and elaborate architecture, and, not the least noticeable, a very heavy organ. Whether John Wesley would turn over in his grave at seeing all this, I cannot say, nor is it possible to predict the ultimate effect of this tendency upon Methodism.”—*Mich. Christian Herald.*

COMPARATIVE COST OF SWORDS AND PLOUGH-SHARES.—It is estimated that all the agricultural labor done in England in 1847, cost £18,200,000.; and official returns show that the cost of their naval and military establishments for the same year was £18,500,000., that is, 300,000 more than for all their golden harvests and to the 700,000 laborers who produce them. Grave considerations must arise from such a state of things.

BE silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely, under the influence of his own reflections, to discover his error and wrong speedily. In the name of your Redeemer, reply not; but receive the injurious treatment with humility and calmness; and He, in whose name you thus suffer, will reward you with inward consolation, while He sends the sharp arrow of conviction into the heart of your adversary.

Those are fittest to rule who have learned to obey.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, FIFTH-DAY, OCT. 9, 1856.

WHY INCREDIBLE?

As Paul once found it necessary, owing to the unbelief of the Jews, to inquire, why it should be thought a thing incredible that God should raise the dead; so may we now inquire of the skeptics and unbelievers of these last days, why it should be thought incredible that the Lord should appear in the clouds of heaven, gather his people, and destroy his enemies.

We are not at all unacquainted with the fact that much is sneeringly said of the disciples of Mr. Miller, the foolish vagaries of Millerism, and the like, as if the idea of the literal advent of our Saviour was the deformed offspring of some disordered imagination, the climax of human absurdity. There may be, we have no doubt, on the part of most of those who thoughtlessly thus give expression to their feelings, a candid belief, that the views we entertain, are the wildest that human credulity can be brought to endorse; but we are inclined to regard this as the result of their never having given to the subject a candid or a serious investigation. We would therefore invite them with a mind unswayed by prejudice, to bestow a serious thought upon this subject, and if they do indeed, think this belief so wide of truth and so incredible, to inquire candidly upon what grounds they thus regard it.

With Bible believers, all views claiming to be founded on the Bible, are entitled to, and may justly claim, an examination; nor can we consistently withhold from them a careful investigation till we detect in them some palpable departure from known and acknowledged rules of interpretation.

We inquire then, What teaching of the Bible does the doctrine of the Lord's coming oppose, or what proper method of interpretation, violate? Is it contrary to the testimony of the two witnesses clothed in white apparel, who, when Jesus was taken up from his sorrowing disciples, strove to comfort them with the assurance that he would come again in like manner as he was taken away from them? Acts i, 10, 11. Is it contrary to the testimony of Job? Chap. xix, 25-27. Is it contrary to the testimony of David? Ps. xcvi, 10-13; xcvi, 9. Is it contrary to the testimony of Paul? 1 Cor. xv, 23; Phil. iii, 20, 21; 1 Thess. iv, 16-18; 2 Thess. i, 7, 8; ii, 8; 2 Tim. iv, 1; Titus ii, 13; Heb. ix, 28. Is it contrary to the testimony of Peter? 1 Pet. i, 13; v, 4; 2 Pet. i, 16. Is it contrary to the testimony of James? Jas. v, 7. Is it contrary to the testimony of John? 1 John iii, 2; Rev. i, 7. Is it contrary to the testimony of Christ himself? Matt. xvi, 27; xxiv, 30; xxv, 31; Mark xiii, 26; Luke xvii, 24, 30; Rev. xxii, 7, 12.

In this testimony which we have quoted, and which is only a part of what might be given, we see that the Scriptures speak out most explicitly on this subject.

But do you say that there is no probability that such an event will ever happen; that it is too marvellous and mysterious to be entitled to our belief; that all things continue as they were from the beginning? and do you look abroad upon the world and feel safe in the assurance that things will yet take the same course that they heretofore have done? If we are to talk of the marvellous and mysterious, there is no greater mystery than our very existence. Why are we here? Why are the heavens spread out above us, and the earth, clothed in verdure, beneath us? Why was this earth ever set in motion, and all those other revolving planets which course their harmonious way through the immensity of space? All these viewed independently of their great Maker and Controller are unfathomable mysteries. No rational view can be taken of all these but that they are the handiworks of God. It becomes then with this view

among the least of his mysteries to say that he will send his Son from heaven to put the finishing stroke to the work of man's salvation.

When we consider further the events that are made to depend on the coming of the Lord, it will appear to any one less surprising still that he should be revealed from heaven. The saints' hope of heaven is everywhere made in the Scriptures to depend on the resurrection; but the resurrection itself is dependent on the coming of the Lord; for one great object of his coming is to raise his sleeping saints from their dusty beds. 1 Cor. xv, 23; 1 Thess. iv, 16.

Will then, the Lord fail in the accomplishment of his plans? Will he suffer his purposes to be partly carried out and then thwarted? Have the good of all ages lived and suffered and hoped in vain? Were they allured by a false prospect? Was it in vain that the ancient worthies looked for a heavenly country, a celestial city? for if our hope is vain, theirs also was: seeing that we have the same; and the promise is, that they *without us* should not be made perfect. Heb. xi, 40.

No: God has not instituted a work to fail in the accomplishment of its design; the people of God have not been led out in all ages by prospects which they will never realize; and we may be assured that the patriarchs and prophets have not suffered and died in vain in the cause of their Redeemer; for the hope of the church—theirs and ours—will be gloriously consummated in the revelation of the Son of man from heaven.

There is nothing then strange or incredible in the fact that such an event should take place; but do you say that the absurdity consists in the time in which we locate it? that there are no indications that it will take place at present, in our own day, or for centuries to come? Before we settle down into this conclusion, we do well to mark the language of those scriptures which tell us of the stealthiness of its approach and the suddenness with which it will burst upon us, lest by listening to this syren song, we identify ourselves with the world upon whom the divine declaration is that it shall come as a thief, and unawares.

Upon this point we shall find by a little consideration, that the evidences that this event is just upon us are as great as that it will take place at all. We have reached almost the end of every line of prophecy. We are fast hastening to that point, to which all prophecy converges as to a common center. In the language of a recent writer, if the world continues much longer, its history will be beyond the limits of inspiration. To this conclusion all candid students of prophecy are compelled to assent. The signs in the natural, moral, and political worlds, which inspiration has given us as precursors of the great and notable day of the Lord, are being rapidly accomplished. The signs in the heavens above which now stand amid the historical records of the past; the perplexities of the nations, which are now convulsing the world; the waxing worse and worse of evil men and seducers; the fearfully increasing multitudes of the deceiving and deceived; all these, to a degree never before witnessed, are casting their dark shadows o'er the earth. Why then, we ask, should it be thought with you a thing incredible that the Lord should come, and this world end. In view of these facts we trust it is not, and cannot be. This matter is not to be understood as it was by a certain professor, who told the class of which we had the privilege of being a member, that "if Miller's theory was true, and the world should be burned up, it would so interfere with the nice arrangement of our own solar system, and consequently with those still more remote, that the whole universe would finally be reduced to chaos and ruin." We do not claim that the earth will be burned up to nothing, and blotted out of the universe; for out of this earth a new one shall be formed; and any one can see that this may be purified by fire, and the "elements melt with fervent heat," without re-

ducing its mathematical weight or its power of attraction to the amount of one grain, if it be necessary that those properties be so accurately preserved.

The word of warning therefore which we would give to all those who have ears to hear is, to make haste to prepare for the coming day; escape for thy life, tarry not; for

"The judgment day is rolling on,
The appointed hour makes haste."

THE KINGDOM OF GOD.—No. 6.

LETTERS TO BRO. SPERRY.

DEAR BRO. SPERRY:—The scripture expressions relative to this age, indicate the nature of the dispensation, and what purpose of God is fulfilled in it. Thus it is termed "the acceptable year of the Lord;" [Luke iv, 19;] or "the accepted time—the day of salvation;" [2 Cor. vi, 2;] a time of "great light." Matt. iv, 16. If the future age or coming "day" will so far surpass this in mercy and salvation, as it is claimed, we may expect to find it called the day of "greatest light," or *most* accepted time. I will now copy a few passages of scripture which speak of the "Age to Come," or Day of the Lord; all of them speaking directly to the point, so plain that they need no comment, nor explanation.

Isa. ii, 10-12. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low," &c. Verses 19-21. "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself, to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

Chap. xiii, 6, 9-13. "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty."

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

Chap. xxxiv, 1-10. "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, and the fat

of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Compare. Jer. xxv, 15-33.

Jer. xlii, 10. "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates."

Eze. xiii, 4, 5. "O Israel, thy prophets are like the foxes in the desert. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Also to verse 16.

Chap. xxx, 2, 3. "Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen."

Joel i, 15. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

Chap. ii, 1, 2, 11, 31. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness.

"And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great, and very terrible: and who can abide it.

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

Amos v, 18-20. "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall and a serpent bit him. Shall not the day of the Lord be darkness and not light; even very dark, and no brightness in it?"

Obad, 15, 16. "For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

Zeph. i, 7, 8, 14-18. "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

"The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

Many other passages of like import might be quoted, but these are sufficient to show the leading ideas presented in the Scriptures concerning the Age to Come or day of the Lord. This divine description is

as different from the modern theory of that age as wrath is from mercy, and darkness from light. The modern view of that day, and of the glory, light and mercy to be displayed in it, are well known. In the Scriptures it is never called, as the present age is, the accepted time, or day of salvation, wherein God calls to repentance, and offers mercy to sinners. But in that day he will arise in anger to shake terribly the earth; his indignation will be upon all nations; it shall come as a destruction from the Almighty; cruel with wrath and fierce anger; it is a day of vengeance; of battle; of darkness and gloominess; very terrible; of thick darkness and no light in it! a day of trouble and distress; when men shall howl and cry bitterly; a day of wasteness and desolation; it will come as a thief in the night, with destruction from which there will be no escape; and finally, a woe is pronounced upon them that desire it. Not one declaration of this kind is found in the whole Bible respecting the present age or day of mercy. This scripture outline should be sufficient to open the eyes of those who are following false applications of prophecy concerning the Day of the Lord, or great Day of God's wrath, commonly termed the Age to Come.

These quotations present a vivid description of the condition of this world, of the terrible destruction, of the wasteness and desolation with which it is visited in the day of the Lord. A great part of that day, to wit, 1000 years, during which the darkness, the wasteness and the desolation continue without abatement, the saints will be in the mansions prepared in the Father's house in heaven, according to the promise of the Saviour, there with him determining the final judgment of the fallen angels and the wicked world. 1 Cor. vi, 1-3. The judgment of the righteous is then, of course, past, and salvation is no longer offered. There is this difference between the judgment of the house of God, and that of the world. In the first, God himself acts as Judge, and Jesus Christ, whose ministration can alone insure salvation and fullness of mercy in judgment, sits in counsel with the Father. Zech. vi, 12, 13. But in that of the world, the Father commits the judgment into the hands of the Son; Christ is Judge, and the saints are his counsellors and ministers in determining who shall be beaten with few and who with many stripes; to whom the judgment shall be more tolerable, and to whom most intolerable.

The length of the day of the Lord I will notice at another time.

Whatever is necessary to guard an argument, or meet objections, belongs of necessity to the argument: therefore, the points noticed in this and preceding letters are not digressions from the subject under consideration. The question you proposed covers the entire field, and it is necessary to expose errors, as well as to advance truths. In my next I will take up the subject of the stones smiting the Image.

J. H. W.

(To be Continued.)

SUBMISSION.

SUBMITTING yourselves one to another in the fear of God. Eph. v, 21.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 1 Pet. v, 5.

Obeys them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you. Heb. xiii, 17.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through

strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Phil. ii, 1-3.

There are individuals that separate themselves from the church and from the work of the Third Angel, and boast themselves that they "never yielded a point of truth for the sake of party." As much as to say, I differ from you in my views of truth, and I will not submit the first particle of my opinions to the voice of the body, but, if you have my company, you must all submit to me.

Are such obeying the scriptures above quoted? Are they submitting to their brethren in the fear of God? Are they striving to be of one accord and one mind with the church, and esteeming others better than themselves? Their answer is, I shall not give up the truth for the sake of union. Who knows that you have the truth? There are some thousands of the children of God, called to the keeping of the Commandments by the Third Message, who think you are in error. Do you not take a very proud and lofty position, in setting up your judgment in opposition to them all? Is this being clothed with humility? In what have you been in submission to your brethren?

In every thing that I thought was right.

Every thing that you thought! That is no submission at all. It is having your own way, and putting your own judgment in opposition to all your brethren.

Would you have me break the Commandments of God, if my brethren say so?

My brethren do not require me to break the Commandments of God; they are doing and teaching them all. There are a number of points in which my views of truth differ from those of many of my brethren. They bear with me, and I with them. But I would not lead off a faction on any of these points for my life.

Some are so much in fear of popery that they would have no rule and no submission in the church. And they carry out their views by standing alone; and thus standing alone they feel free. Liberty with them is no government at all, but perfect anarchy. They have about the same views of Christian liberty that a certain Irishman had of civil liberty in this country. He knocked down the first man he met after landing on our shores, and being told that the law should be enforced against him, he exclaimed, Have you a law here? I thought America was a free country?

There are laws in the church of Christ; and some of them are at the head of this article. These laws recognize rulers and, consequently, government in the church. This shows the necessity of organization by the ordination of elders, bishops, overseers or rulers, to watch over the church, as they that must give account. And when a church is thus properly organized there must be a spirit of submission throughout the whole church, especially to the elders. It is thus, by submitting to government here, that we prove our loyalty to the King of kings, and prepare ourselves for his everlasting government.

There is no popery in this. It is only a submission to the laws of Christ. Popery forbids our following Christ, and requires obedience to the commandments of men, in opposition to those of God. Though some men want liberty to break God's Commandments, that man enjoys the greatest liberty that keeps them. The man that keeps our civil laws walks at liberty, while those who break them get into jail. David says, I will walk at liberty, for I seek thy precepts. Ps. cxix, 45. So we can enjoy the highest Christian liberty and be in submission to the brethren, for this is a law of Christ.

But who are my brethren?

If you believe the Third Angel's Message, they are your brethren who believe it. If not, it is well enough that you stand alone; for you need to be converted before any thing I have said will apply to your case. The laws of the Christian church do not extend beyond the church. Those that are without, God judgeth.

Dear brethren—all who love our Lord Jesus Christ in sincerity—let us, by submission to each other, prove our loyalty to our coming King. Let us learn to live together in unity here, that we may be prepared to live together eternally in the everlasting kingdom, which is at hand.

R. F. C.

"I WILL COME AGAIN."—John xiv, 3.

OUR SAVIOUR once more upon earth shall appear,
In person as lit'ral as when he was here;
The clouds are his chariot, and glory his throne;
Whilst myriads of angels his majesty own.

Ten thousand bright seraphs with him shall descend,
Their strains of hosannas the heavens shall rend:
Whilst the angels who sung the glad song of his birth,
Shall gather his saints from the ends of the earth.

The kingdom shall come, and the graves shall give way,
And his saints be redeemed from their prison of clay;
For the trumpet shall sound, and the dead shall come
forth,
From the east, from the west, from the south, from the
north.

All the nations of men are before him conveyed,
His bar of tribunal in justice arrayed;
Each tongue shall confess, whilst the Judge on the
throne,
Shall the wicked condemn, and acknowledge his own.

Each eye shall behold him in awful attire,
The saints shall be glad, and their Saviour admire;
Whilst those who condemned him to die on the tree,
Shall wail, when that glorious Messiah they see.

'Twill comfort the saints to reflect on the day,
When sorrow and sighing shall vanish away:
When they shall be crown'd, and ascend to the skies,
And all tears shall for ever be wiped from their eyes.

These bodies, though vile, shall be fashioned aright,
And robed in a costume of glory and light;
With songs of thanksgiving, we'll rise in the air,
And dwell with the Saviour eternally there.

Creation, convulsed to her center, shall quake,
At his voice the foundations of heaven shall shake;
The sun and the moon shall grow dim and decay,
And the earth, from his presence, shall vanish away.

But celestial heavens and earth shall be made,
All garnished with glory that never shall fade;
The redeemed shall rejoice in that blissful abode,
Where sorrow shall never their pleasure corrode.

Unpolluted by sin, and unhurt by disease,
With their ensign of triumph, unfurl'd in the breeze;
A crown of bright glory they ever shall wear,
And palm-wreaths of honor, triumphantly bear!

A convoy of angels, and chariot of love,
Shall escort them safe home to that city above;
Transformed like the Saviour, secure from all pain,
In his glorified presence, forever to reign.

But the wicked shall sink into darkness and gloom,
Everlasting destruction—their sentence and doom;
From the presence of God and the lamb they shall flee,
And the glory of heaven they never shall see!

The remedial kingdom shall come to an end,
And the sceptre of pardon—no longer extend;
Death spoiled of his trophies, all vanquished shall fall,
The saints saved in heaven, and GOD ALL IN ALL.

COMMUNICATIONS.

"Then they that feared the Lord spake often one to another."

The Temple of God is no place for Idols.

"If any man defile the temple of God him shall God destroy." 1 Cor. iii, 17. Here is a solemn and fearful warning, spoken by one who was endowed with the Spirit of God—by one who spake the will of God as he was moved by the Holy Ghost. The words are solemn indeed, and full of meaning: "If any man defile the temple of God, him shall God destroy."

Brethren and friends, weigh well these words of this man of God. He labored for the salvation of souls in the vineyard of his God, and God to a certain extent revealed his will unto him; and his words are left on record "for our admonition upon whom the ends of the world are come." May they sink with all their weight into our souls. May we attach all the importance to them that God himself did, that they may purify and cleanse us "from all filthiness of the flesh," that we may "present our bodies a living sacrifice, holy and acceptable unto God which is our reasonable service." Rom. xii 1. May the Spirit of God force home to every honest heart their solemn and fearful import. The warning is alike to all: "If any man defile the temple of God him shall God destroy."

We will here inquire, What is the temple of God here

spoken of by Paul? We will let Paul himself answer: "What! know ye not that *your body* is the temple of the Holy Ghost?" 1 Cor. vi, 19. Chap. iii, 16, 17. Our bodies, then, are, if we are Christians, the temple of God. This is where Jesus says he will take up his abode. John xiv, 23. If any Christian men or women defile *themselves*, they defile "the temple of God;" and him that does this will God destroy.

That tobacco is a poisonous and filthy weed, none can deny, that know anything about it. Its poison preys slowly yet surely upon the system of him who indulges in its use. It injures the constitution and lays the foundation for different diseases.

A French chemist in speaking of some experiments he had been trying in reference to the smoking of tobacco and cigars, says: "From a few experiments it was found that in the smoke of tobacco, extracted by inspiration, there is ten per cent nicotine. Thus a man who smokes a cigar of the weight of twenty grains, receives in his mouth seven grains of nicotine mixed with a little watery vapor, tar, empyreumatic oil, &c. Although a large portion of this nicotine is rejected both by the smoke puffed from the mouth, and by the saliva, a portion of it is nevertheless taken up by the vessels of the buccal and laryngeal mucus membrane, circulated with the blood, and acts upon the brain with those unaccustomed to the use of tobacco; and nicotine when in contact with the latter produces vertigo, nausea, headache and somnolence. . . . Our advice to young men is to shun the vile weed as you would a poisonous serpent. The use of tobacco is the great evil of the age."

Dr. Fowler says, "I knew a woman who applied to the heads of three of her children, affected with the scald head, an ointment composed of snuff and butter; but what was the poor woman's surprise to find them immediately seized with vertigo, violent vomiting, fainting and convulsions."

"Tobacco," says a certain author, "is an *absolute poison*. A very moderate quantity introduced into the system—even applying the moistened leaves over the stomach, has been known very suddenly to *extinguish life*. This plant then should not be used as a medicine, except in the hands of a very skillful physician."

Much more testimony might be brought forward, but this is sufficient to show the poisonous effect it has upon the human system. It must be evident to all that it is filthy also, and defiles the person who uses it. Who has a right to destroy himself, and cut short his days, and make himself miserable by using that filthy poison, tobacco? No one. Him that does shall God destroy. The love of tobacco is among the "many foolish and hurtful lusts, which drown men in perdition." 1 Tim. vi, 9. The use of tobacco is a habit that most get into while quite young; therefore Paul says, "Flee also youthful lusts." "If a man therefore purge himself from these (youthful lusts) he shall be a vessel unto honor, sanctified and meet for the master's use, and prepared unto every good work." 2 Tim. ii, 21, 22.

Lust is defined to be "carnal appetite," which is a gratification of the carnal mind; and this is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. viii, 7. Therefore James says, "Then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death." Jas. i, 15. "Let not sin therefore reign in your mortal bodies that you should obey it in the lust thereof," [Rom. vi, 12.] "but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." Chap. xiii, 14. "And they that are Christ's have crucified the flesh with the affections and lusts." They have become new creatures, and are following on to know the Lord by growing in grace.

Remember, the promise is to him that overcometh. "Therefore if any man be in Christ he is a new creature; old things are passed away, behold all things are become new." Tobacco is an idol. Eph. v, 5; Col. iii, 5. "And what agreement hath the temple of God with idols; for ye are the temple of the living God;" and he that defiles this temple with filthy

idols, "him shall God destroy." "Let us purge ourselves from all filthiness of the flesh, perfecting holiness in the fear of God;" purge out the old leaven, that we may become a new lump, holy, sanctified through the Spirit; and be meet for our master's use, that the Son of God may present us faultless before his Father and the holy angels.

Says the Son of God, "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." Rev. iii, 20. "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding, (which now is,) that when he cometh and knocketh they may open unto him immediately." Luke xii, 35, 36. Blessed are such servants.

Jesus is soon coming, and just before he comes there will a decree go forth, declaring, He that is filthy let him be filthy still; and he that is holy let him be holy still. There will be no such thing as reversing this sentence. Therefore let us crucify the lusts of the flesh, and make no delay. We are living in the perilous times of the last days. We must be overcomers, or we cannot stand before the Lord at his coming. Lord, save thy people.

J. M. McLELLAN.

Hastings, Mich., Sept. 24th, 1856.

Faith and Medicine.

DEAR BRETHREN: In writing under this head there is need of great caution and heavenly wisdom that we give correct advice, and honor and glorify our heavenly Father.

It has become the settled opinion of wise and good men, that many kinds of medicine now in use, are deleterious and poison; and if we use them knowingly, it will displease our Father in heaven, and the prayer of faith will be ineffectual.

I now wish to introduce the commission of our Lord to his chosen apostles, to preach the gospel to every creature. Mark xvi, 15. In the 16th verse he speaks of faith and baptism. Verse 17. These signs shall follow them that believe: in my name shall they cast out devils: they shall speak with new tongues. Verse 18. They shall take up serpents: and if they drink any deadly thing (or poison, Camp's Trans.) it shall not hurt them. They shall lay hands on the sick and they shall recover.

In tracing the history of the apostles and primitive Christians, we find ample demonstrations of the work of the Lord in confirming his word by signs that followed believers. Some tell us that these signs were only designed for the days of the apostles and primitive church, to establish the word, and then the age of miracles passed. But whoever will follow the history of the church will find that the age of miracles passed only in proportion as true faith passed away from the church.

The Saviour says that if these believers that have belived on him through the word of the apostles should drink (through mistake) any deadly thing (or poison, Camp's Trans.) it should not hurt them; hence we see that knowingly we have no liberty to drink poison, but only through mistake.

Let me now ask the believer in the Message of the Third Angel, if when sick they ought to call in that class of physicians who have learned to deal and will deal out different kinds of poisons for us to drink, and who, should we refuse to take them, will disguise them in some other name? In this way you see that we could not reasonably expect help from the great Physician.

But there is a class of physicians that we can employ with all safety, and, I think, enjoy the approbation of the Lord. Such an one was Luke the beloved physician. Col. iv, 14. This includes those who understand the use of harmless roots and vegetables, when both physician and patient can pray for success. We also find in the Apocryphal writings, [Ecclesiasticus xxxviii.] that they had a class of physicians who had good success. These were praying men; and the Lord was with them; they used medicines that grew out of the earth; also waters made

sweet with wood, &c. These medicines with prayer took away pain and were attended with good success, instead of giving pain, and taking away life, as the physicians of these days often do. See Mark v. 25, 26; 2 Chron. xvi. 12, 13. Asa was diseased in his feet; and he sought not to the Lord, but to the physicians, and he died, and slept with his fathers.

Some doubtless will inquire what they shall do when they or their friends are very sick, and these simple medicines appear to fail. Why, cry mightily to God for his blessing and wisdom to direct. And should your mind be led out to call for the elders of the church as James directs, [chap. v.] then in the name of the Lord do it.

Here I wish to make a few remarks from the fifth chapter of James. In verses 7 and 8 he speaks of the coming of the Lord. In verse 9 he says the Judge standeth at the door. So we see that the point of chronology is applicable to the last days, and is for the remnant that call upon the name of the Lord. Verse 13. Is any among you afflicted, (troubled and some sick,) let him pray. Verse 14. Is any sick among you, let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord. Verse 15. And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him. Those called are to search their hearts, and confess their faults one to another, and pray one for another, that they may be healed. When we confess and pray thus, we become righteous. Then the effectual and fervent prayer of a righteous man availeth much.

Brethren, it is a great and holy work for us mortals to call upon the name of the great God for such blessings. With what reverence then we should call on his name.

In verses 17 and 18 we are to take Elias of like passions, for an example. How earnestly he prayed that it might not rain; and his prayer was answered. He prayed again (seven times) and the heavens gave rain.

If there should appear to be any failure and the sick be not healed, the fault will not be in the Lord; for he withholds no good thing from them that walk uprightly. We should remember that it is the prayer of faith that heals the sick, not merely a long or an elegant prayer.

We should try and ascertain the mind of the Lord in such cases, and not move in our own strength; for if we do we shall be disappointed.

If it should be the will of the Lord that some should be laid in the grave to save them, we should be resigned to his holy will, adopting the language of Rev. xiv. 13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." This is a glorious promise for those that may fall asleep under the Message of the Third Angel.

Dear brethren, let us not cast away our confidence in the Lord. 1 John v. 14. And this is the confidence that we have in him, that, if we ask anything according to his will he heareth us.

Much more might be written on this important subject, but I forbear at present, hoping and praying that these broken remarks will stir up the dear saints to take hold of this subject from the heart, and practice it in their lives; and also write upon it as the Lord shall direct. Your unworthy brother did not feel competent to write on so great a subject; but his spirit felt stirred in him, when he saw so many believers using deadly things. D. HEWITT.

Battle Creek, Mich., Sept. 29th, 1856.

From Sister Whitaker.

BRO. SMITH: I have long felt a desire to give in my testimony with the people of God. Through the kindness of an aunt I received some tracts on the Sabbath question. With a prayerful heart I searched the Bible to learn the truth, and by God's assisting grace I decided to keep the Sabbath of the Lord; and I could say, Thy law is my delight; thy word

is truth; then shall I not be ashamed when I have respect unto all thy commandments.

It is eighteen months since I began to keep the Sabbath, and I have not seen one of the same faith since. I am alone, yet not alone; for God is with me. To me the Sabbath is a delight, and the holy of the Lord, honorable. Some here speak favorably to me of the Sabbath; some deride, while others look upon me with silent contempt.

I feel thankful to the kind friends who send me the *Review*. It is a welcome visitor. By it I have been enabled to understand many things that looked dark. The Bible is to me no longer a sealed book. It seems nearer and dearer than before; and I can truly say, O how love I thy law: it is my meditation night and day.

I praise God for what he has done for me, and for the light he has given me. While I rejoice, I also mourn like Paul: I sigh and mourn for my kinsmen according to the flesh. O that God would give them a desire to know and do his will. May the Lord increase our faith and help us to be ready for his coming and kingdom, is my prayer.

Your sister in Christ.

L. A. WHITAKER.

Clayton, Mich., Sept. 21st, 1856.

From Sister Armstrong.

DEAR BROTHERS AND SISTERS: It strengthens and encourages me to press forward, to know that if we prove faithful to the end we shall receive our reward. I feel to praise God that there is a goodly number of us trying to keep his commandments. O may we all feel the responsibility that rests upon each one of us, and that without holiness no man can see the Lord. Our thoughts and meditations should be holy. May the Lord help all his little flock to keep humble, live holy and separate from sinners.

I believe the Lord is preparing a people to stand before him without spot or wrinkle. If we believe this, and expect to be the redeemed who shall stand on mount Zion, we must be dead to the world. Our Lord has told us that we cannot serve God and mammon. We must either serve God or mammon. If we love the world the love of the Father is not in us.

We have meetings at Bro. Brown's every Sabbath and Wednesday. There are not many who attend meeting on account of coldness. I hope they will soon see the importance of coming up to the help of the Lord against the mighty.

One here has lately embraced the present truth. I hope some of the preaching brethren will come out here to preach. I think some would be baptized.

MARY ARMSTRONG.

Waverly, Mich., Sept. 21st, 1856.

OBITUARY.

Our little granddaughter, the only child, of our youngest son and wife, with whom we live, died on First-day, Aug. 24th, after six days' severe illness, with the bowel complaint, aged two years, one month and two days.

I now have to inform you also of the death of my companion, Eld. Joseph Locke. He died on First-day, Sept. 7th, aged 61 years and four months, with the bowel complaint, after one week's sickness. His sufferings were intense, especially the last two days of his life; but he bore them with christian fortitude and patience. He rejoiced that the eyes of his understanding had been opened to see the beauties of God's law, and spoke of the blessedness of sleeping in Jesus, and observed that it would be but a little while before the voice of the archangel would awake his sleeping dust, and we should meet again.

Your bereaved sister.

LYDIA M. LOCKE.

Salem, Ind., Sept. 13th, 1856.

Dr. Clarke on the Law and the Gospel.

"WHEREFORE then serveth the law?" Of what real use can it be in the economy of salvation? I

answer, It serves the most important purposes: 1. Its purity and strictness show us its origin—it came from God. All religious institutions, merely human, though pretended from heaven, show their origin by extravagant demands in some cases, and by sinful concessions in others. In the law of God nothing of this appears, and therefore we see in it a transcript of the divine nature.

2. It shows us the perfection of the original state of man; for as that law was suited to his state, and the law is holy, and the commandment holy, just and good, so was his nature: it is, therefore, a comment on those words, "God made man in his own image, and in his own likeness."

3. It serves to show the nature of sin: the real obliquity of a crooked line can only be ascertained by laying a straight one to it. Thus the fall of man, and the depth of that fall, are ascertained by the law.

4. It serves to convict man of sin, righteousness and judgment: it shows him the deplorable state in to which he is fallen, and the great danger to which he is exposed.

5. It serves as a schoolmaster, (or leader of children to school,) to convince us of the absolute necessity and value of the gospel; for that pure and moral law must be written upon the hearts of believers; and its precepts, both in letter and spirit, become the rule of their lives.

By the law is the knowledge of sin; for how can the finer deviations from a straight line be ascertained without the application of a known straight edge? Without this rule of right, sin can only be known in a sort of general way; the innumerable deviations from positive rectitude can only be known by the application of the righteous statutes of which the law is composed. And it was necessary that the law should be given that the true nature of sin might be seen, and that men might be the better prepared to receive the gospel; finding that this law worketh only wrath, that is, denounces punishment, forasmuch as all have sinned.

Now, it is wisely ordered of God, that wherever the gospel goes, there the law goes also; entering everywhere, that sin may be seen to abound, and that men may be led to despair of salvation in any other way, or on any other terms, than those proposed in the gospel of Christ. Thus the sinner becomes a true penitent, and is glad, seeing the curse of the law hanging over the soul, to flee for refuge to the hope set before him in the gospel.

Law is only the means of disclosing this sinful propensity, not of producing it; as a bright beam of the sun introduced into a room shows millions of moths which appear to be dancing in all directions. But these were not introduced by the light, they were there before, only there was not light enough to make them manifest; so the evil propensity was there before, but there was not light sufficient to discover it.

It was one design of the law to show the abominable and destructive nature of sin, as well as to be a rule of life. It would be almost impossible for a man to have that just notion of the demerit of sin, so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit; it is then alone that he sees himself to be carnal and sold under sin; and that the law and the commandment are holy, just and good. And let it be observed that the law did not answer this end merely among the Jews in the days of the Apostle; it is just as necessary to the Gentiles to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best, only heal the hurt of the daughter of my people slightly.

The law, therefore, is the grand instrument in the hands of the faithful minister to alarm and awaken sinners; and he may safely show that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the gospel; for in this sense also "Jesus Christ is the end of the law for justification to them that believe."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. OCT. 9, 1856.

Watchman, What of the Night?

THE inquiry is beginning to come up afresh, "Watchman, What of the night?" At present there is space for only a few questions, asked to call attention to the subject to which they relate. A full answer, we trust, will soon be given.

1. Do the seven churches, (Rev. ii, 11,) represent seven conditions of the true Church, in seven periods of time?

2. If so, then is the view erroneous that the Philadelphia and Laodicean states both exist at the same time?

3. Does "the church in Sardis" represent the nominal churches to whom the Advent Message was first given?

4. And does "the church in Philadelphia," represent the church of God in her state of consecration and "brotherly love," looking for the coming of Jesus in 1844?

5. If so, is not the present time the period for the Laodicean condition of the church?

6. Does not the state of the Laodiceans (lukewarm, and neither cold nor hot) fitly illustrate the condition of the body of those who profess the Third Angel's Message?

7. Are not the nominal churches, and the nominal Adventist, (as bodies,) to all intents and purposes, "Cold?"

8. Then where is the "lukewarm" church, unless it be those who profess the Third Message?

9. And is not this our real condition as people?

10. Does not the prophecy answer perfectly to the facts?

11. If this be our condition as a people, have we any real grounds to hope for the favor of God unless we heed the "counsel" of the True Witness, as follows?

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent. Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii, 18-21.

J. W.

Letter from Bro. Day.

BRO. SMITH: With your permission I should be glad to say a few words through the *Review* to its friends and all others whom it may concern, with regard to the course I have taken in the past. Something more than five years ago I became convinced of the truth that the Sabbath was equally binding upon all men in all ages of the world. Before this for nearly five years, I had imbibed the No-Sabbath heresy; but being convinced of the fallacy of that position by seeing the truth upon the Third Angel's Message, I immediately made up my mind to surrender my weapons of rebellion, and to submit myself to the requirements of the last message of mercy, and to try by the grace of God, through Christ, to be prepared for the events of God's providence here, and finally to have some humble seat among his saints in the kingdom of his dear Son; and for a time I can truly say that I enjoyed much of the Spirit and presence of Christ.

Thus things continued most of the time for about two years, when the scene began to be changed. Trials began to come in among us. About this time there was a circumstance happened which threw me into a great trial—such a trial as I had never before experienced. It had such an effect upon my mind, that at times I hardly knew what course to pursue. The Enemy would fain have had me give up the truth. I felt at times that the brethren had no confidence in me, and did not care what became of me; and for about six months I was nearly in despair, and God alone knows what I suffered in my mind during that time. But after a while the trial gradually wore away, and at times I could feel to praise the Lord for it, and felt that it was for my good and for the glory of God; and at other times I would feel that I could not be reconciled to it, and would feel hard towards those who I thought had inflicted the blow, and would speak of what I then considered their wrong course.

At these times instead of putting the best construction upon what the brethren had done, I would put the worst. This I feel was all wrong, and feel heartily sorry for it. Instead of stopping to cast out the beam that was in mine

own eye, I began to search for the mote that was in my brother's eye; and in this state of mind I could see every thing very distinctly, if there was anything, and sometimes, I fear, when there was not anything in reality. While I was pondering these things over in my mind the paper published in Michigan reached me; and although I was sure that the spirit in which it was written was anything but the Spirit of Christ, yet I could not think that there was a human being upon the face of the earth capable of such depravity as to frame such accusations without they had some foundation in truth. About this time Bro. Andrews gave me some information, but only with regard to one or two, and with some good advice which I ought to have heeded; and if I had it would have saved me many a sorrowful hour, and the Church much trial, for which I feel sorry from my heart.

About this time there were some questions asked through the *Review* by a brother, and answered by the committee, which answer I could not reconcile with our past experience. From this time I began to have correspondence with the friends of the "Messenger," and gradually to lose confidence in the integrity of some of the brethren who were friends of the *Review*. I felt very hard toward Bro. White and Bro. Cornell, and especially so from the time that the first "Extra" came out. I could hardly bear at times to read their names in the paper. I felt as though they wanted to crush everybody who happened to differ from them. With this state of feeling I went to Greece, N. Y., last January, I think; and while there, there were many things which served to make me think of the course that I was taking. It was there that I saw the second "Extra" for the first time; and while reading that little sheet, my mind underwent a complete change with regard to Bro. White and Cornell. There they seemed ready to acknowledge wherein they had felt that they were wrong, and I became convinced that they had no desire, as I had thought, to cover up their wrongs, neither to oppose others, and that my feelings had been all jealousy, and evil-surmisings. I would humbly ask the forgiveness of those brethren, and solicit their prayers, that God may forgive me, that I may never again indulge in such feelings against any human being.

I feel deeply to regret the course I have taken in being identified with a party which I fear as a party are directly opposed to truth, or what I consider truth—the Third Angel's Message. O I am sorry from my heart for the course that I have taken with that paper, and not that only, but for many things which I have written for the "Messenger," especially those pieces in which I have written anything against Bro. or Sr. White, or any other person living, and humbly ask their forgiveness for all that I have said or done wrong. And not only would I ask their forgiveness, but that of the entire Church, and especially those who have heard me speak aught against any of the brethren; for I feel heartily sorry for every such departure from the teaching and Spirit of Jesus Christ that I have made; and I mean by the grace of God to do better for the future. Brethren, pray for me.

And in conclusion I want to say, as to the doctrine of probation after the Advent, which has been the principal doctrine of the "Messenger," I have no sympathy with it, nor faith in it; but after a most careful and thorough examination of the subject, not only in the New Testament, but also of the very prophecies on which they ground their argument, I feel convinced that the doctrine has no foundation in the word of God; and I do hope and pray that the view taken by some of them, which places the Messages of Rev. xiv, in the future, which would entirely do away with advent movement, and the idea that in the "Age to Come," the rites and ceremonies of the Mosaic economy are to be revived, the old Sanctuary again built up, and the services of that Sanctuary again brought into requisition, will serve to open the eyes of the honest. I am satisfied that the results of this doctrine are most pernicious, its tendency being to lull to sleep the sensibilities of the mind, and thence lead into the spirit of the world, and every evil connected with worldly-mindedness; and I fear it will land many in perdition.

JOHN C. DAY.

Lancaster, Mass., Sept. 1856.

Conference at Hillsdale, Mich.

Providence permitting there will be a Conference at Hillsdale Village, to commence Oct. 17, at 1 o'clock, P. M., and hold over Sabbath and First-day. Bro. and Sr. White design to be present. Also Bro. Cornell or Bro. Waggoner may be expected.

Business.

B. M. Adams:—Your payment in January last reaches only to the close of Vol. VIII.

S. A. Street:—What is the given name of Bro. Philo, to whom you wish the paper sent?

L. Kellogg:—The dollar which you pledged on book fund you will find receipted in No. 12. Also the two dollars for the relief of Office you will see marked, paid, in No. 20.

J. C.:—All right.

Receipts.

J. P. Munsel, D. Stambach, J. Bailey, E. Churchill, Thos. Chase, Wm. Hyatt, O. Benson, J. B. Benson, H. Hall, B. F. Brockway, each \$1.

M. M. Leach, H. Patch, Ch. in Oswego, N. Y., D. Stillman, each \$2 J. Bartholf \$1.66. R. Hicks \$0.50. J. A. Ramsdell, A. J. Yeoman, P. Salter, D. Salter, J. A. Michels, M. Vantule, J. Worden, S. L. Rusk, I. Barnum, F. J. McMayhill, each \$0.25.

Receipts and Pledges for Relief of Office.

Thos. Hale \$2.50.

REVIEW TO THE POOR.—E. S. Lane \$0.75. H. S. Gurney \$0.37.

Receipts for Book Fund.

J. P. Munsel, D. N. Fay, H. Standish, G. W. Nelson, each \$5. C. W. Standish, L. Sullaway, each \$3. Thos. Hale \$2.50. G. W. Holt \$2. B. M. Adams \$1.

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